Soviet Union from 1905 – 1990

(Photograph on a Ballet Room which is empty throughout, and is then the whole library office which is in Moscow and Yugouslavia and even Hungary – it is like an art gallery which then is just the process of in fact being objective as the type of utopian life in art it offers to Communists who want to learn in Avant-Garde ways – something typical of art galleries)

By Shomit Sirohi

I. Trotsky – the Commencement of Permanent Revolution, and with a writing on Results and Prospects – what is 1905, a general strike and Youthful Years

In fact the process of permanent revolution and Results and Prospects commences with a general strike in favour of revolt. This then is a working class process which is set off by what is called a line given by the CPSU which is also formed in Tsarist Russia, and the thesis is actually a working class process of also lines which are fired from the following and popularity of the figure of Trotsky and the older Lenin which then is actually about the days spent in working class dingy and exploitative backward factories and Tsarist dictatorship which just catches like a strike – the emancipation offered by hearing the line – in the morning assemble and study the attacks and then counter-attack in

the evening again. It is then more and more newspapers that circulate along with pamphlets as in fact the bourgeois formations of social democracy are also within the working class and even the process of CPSU becomes a social democratic line which is to conserve the working class from permanent insurrection. ‘The mornings felt like utopia’ workers wondered in the whole general strike assemblies ‘it was too lyrical’ all the workers spoke in Russian ‘laji stikhinosti moren developar’ I want to spontaneously strike and develop the class action.

The words were such famous processes as Eisenstein cinema coming out by 1907 and even the mass avant-garde schools by now of Trotsky’s fame with Lenin’s older classmates – the school then was part of cultural revolution as well it seemed, but actually busy reading the Bolshevik newspapers – the process of phone inventions and cheap old unusuable televisions which became usable with meshes of operatic cinema – all of this strengthened the avant-gardeism which then was in fact the rest of the history of Speeches and Hegel being read and dialectics being debated again and again – with in fact Lenin developing in 1914 after 8 years of mass and general strike again and again – an insurrectional thesis – April Theses which was just with Permanent revolution – the daily life of Lenin and Trotsky which concluded a long adventurous period of travel and news on the working class and many working pamphlets and newspapers which were being discussed even by peasant action committees forming and mass lines developing and spontaneity at heights – with in fact the school and college system being about Communism and in fact – then the Speeches set off what was ‘What is to be Done’ and many works of Lenin and Trotsky being published from `1908 – 1917’ which was a period Alain Badiou calls – subjective sequence of the centralized party of Bolsheviks – which then is in fact segmented into production of Soviet and such power which also has intellectual productions of works and letters and poetry which segments again into many Bremens and many Turins and many Petrograds and such processes of in fact even what is called dual power, something like worker’s control and council formats which then was mass action –

The working class assembles in the morning and in the long process till the evening is in climbing and wild cat strike action to declare – when Trotsky and Lenin in 1914 come to their speeches attacking each other in a system of debates – the working class and peasants fuse into by 1917 a October Revolution.

II. Hegel in two periods – the 1914 April Thesis and then 1921 – the tragic failure of Communist economics and state power

Hegel is read again and again in fact but is clearly first about the simple argument – practical movements and essence as a contradiction which bursts into the absolute victory which is either Leninist or Trotskyist – the process of the lyricism of Trotsky is opposed by the objective

development with a subjective lyricism by Lenin – it is just the Philosophical Notebooks which conclude the process of dialectical and historical materialism – Russia is backward and Tsarist and patriarchal, but there is mass movement, feminism and free love even new morality, new ethics, and new politics – Communism is already two tactics on social democracy – one for the centralist bureaucratic parties and one for the subjective forcing – Alain Badiou argues that Mao is a simple process followed as simple daily life and a peaceful long process while Lenin and Trotsky is an eventful mess which then becomes recently also literature by Sirohi describing the more eventful mess later as well in fact from 1921 – 1950 – the long process of travelling around the world – feeling the rain, and winter and travelling and meeting in arcades which is just what is called Trotsky's run away from Stalinist objectivity which wins because of legal problems and CPSU formats becoming centralized and therefore the view is Trotsky runs – but about what – a number of insurrectional strikes again, sometimes in motorcycles, sometimes in trains – the whole escape from Soviet Union then is an adventure – French philosophy is about the process of a theatre piece by Sirohi about the cathedral of French arcades where in one day Trotsky is a tourist.

More surrealism then reveals a fragmentation of France and Russia is then better which then means also modern revolutions from Cuba to Indian revolution again with a long Soviet Union bureaucratic period within it which then is simply the bureaucratization of an eventful history – nowadays they are alive of course the old Lenin and old Trotsky who are young with CPSU – I argue even Mao is alive – because in fact Communism is simply a beautiful life being led. I must tell you we are objective of course – all it is is a day spent following the radio – just protests in organized bureaucratic trade unions and peasant unions even feminist unions in India – just following these stories from Soviet Union – now for the bureaucratic adventure of public sector creativity.

III. CPSU forms as Inventive Bureuacratic Ensemble – 1950 – 1990

In fact CPSU then forms as a bureaucratic utopian daily life – just the public sector being creative in Hungary, healthcare developments, intellectual life processes, Yugouslavia with Slavoj Zizek and Woschenchaff, women's front always meeting in intellectual and philosophical heights of behaviour.

The whole period is just the bureaucratic daily life – in fact "It was meticulous news following and meticulous history debates with Platinov – that section of cinema which shoots that history above in some metaphors – will the young heroes of the future remember the past will there be a Communist among the youth and will the old heroes win, such fables that is what becomes images of Communists who are gathered at school and talking about this sport called free games – or will there be in fact a liberal and Communist debate won by the New Left which simply

rejects Communism – many such stories – even the surreal train story which is about taking trains to set off strikes."

How Platinov is finally this is simple – surrealism mixed with Communism and strikes. It is just a fantasy model of Communism – and then we have the real bureaucratic work of Soviet Union – a public phone calling, public school creativity, music studios, film studios, tapes and records – grassroot democracy and councils running the city – a bunch of Bohemian people who make the process work.

But then of course it fails – it is just too bureaucratic in history as well. Soviet nature is to call it creative – but of course it is just labour people argue of a higher intellectual action on life – it is just a daily life utopia which has to fail – "I believe more in French deconstruction than this Slovenian Hegel and Marx, it is because life is better lived as in fact what is called Sirohi, that mix of pop culture, economics and creative life in the house with everyone together."

This is because we argue – it is for Alain Badiou – only the process of a crisis in Marxism with Cuba and Algeria, even China – that we need a New Communist type – which is then Sirohi – something more innovative and creative, but Communism – the whole CPSU creativity is too bound by bureaucratic formalism – I mean it will fail – Communism is this secret – we will win only when we abandon bureaucratic formalism and become instead again the Party, and people with a new creativity.